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BACKWARD PEOPLES
AND OUR
RELATIONS WITH THEM

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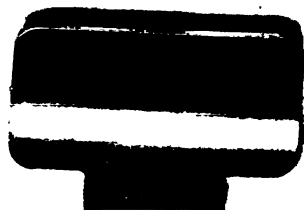
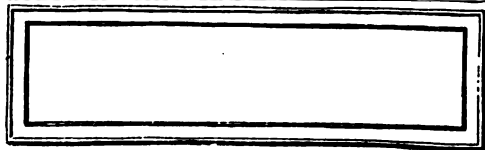
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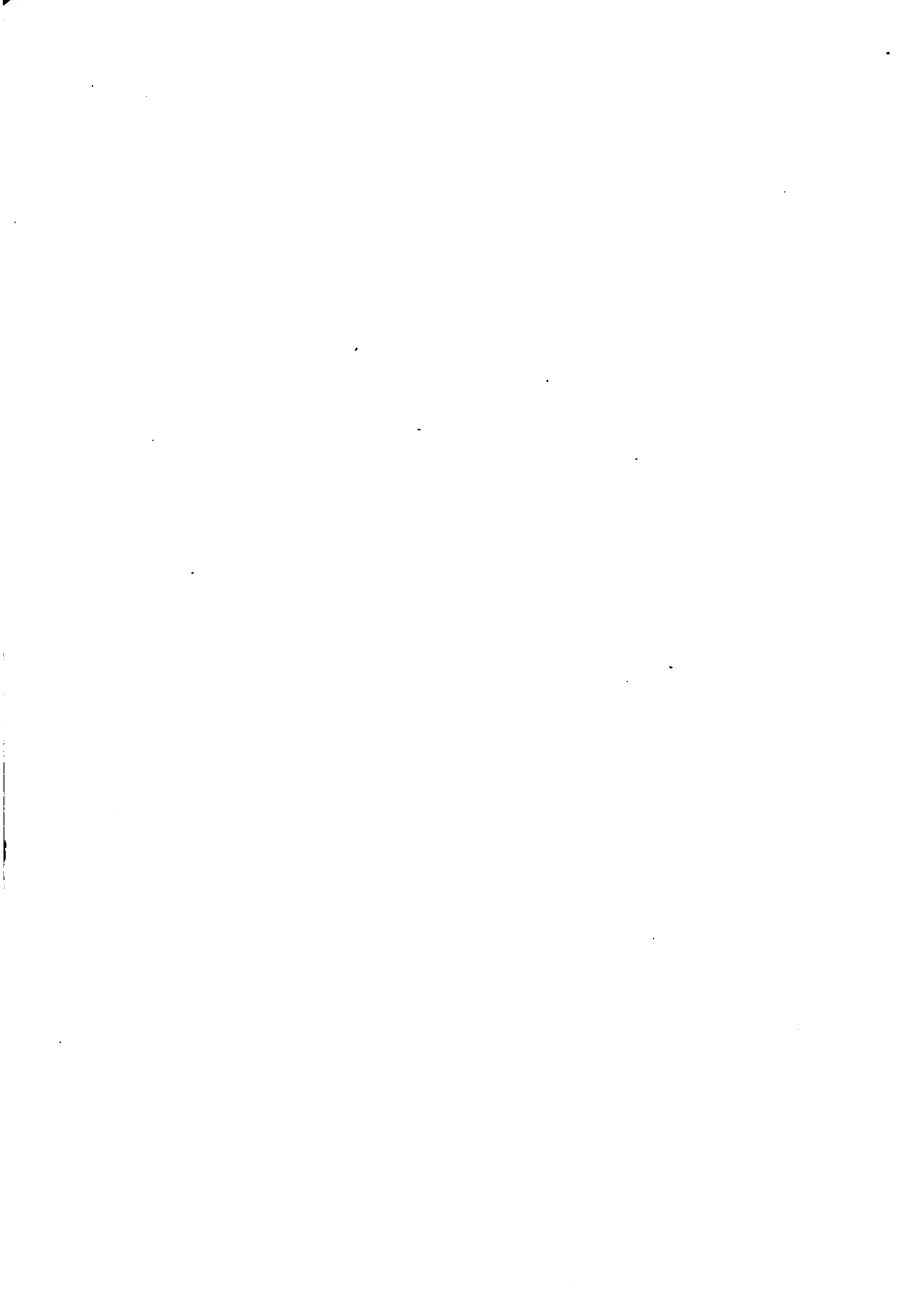
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**THE BACKWARD PEOPLES AND OUR
RELATIONS WITH THEM**

THE WORLD OF TO-DAY

Under the general editorship of

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THE WORLD OF TO-DAY

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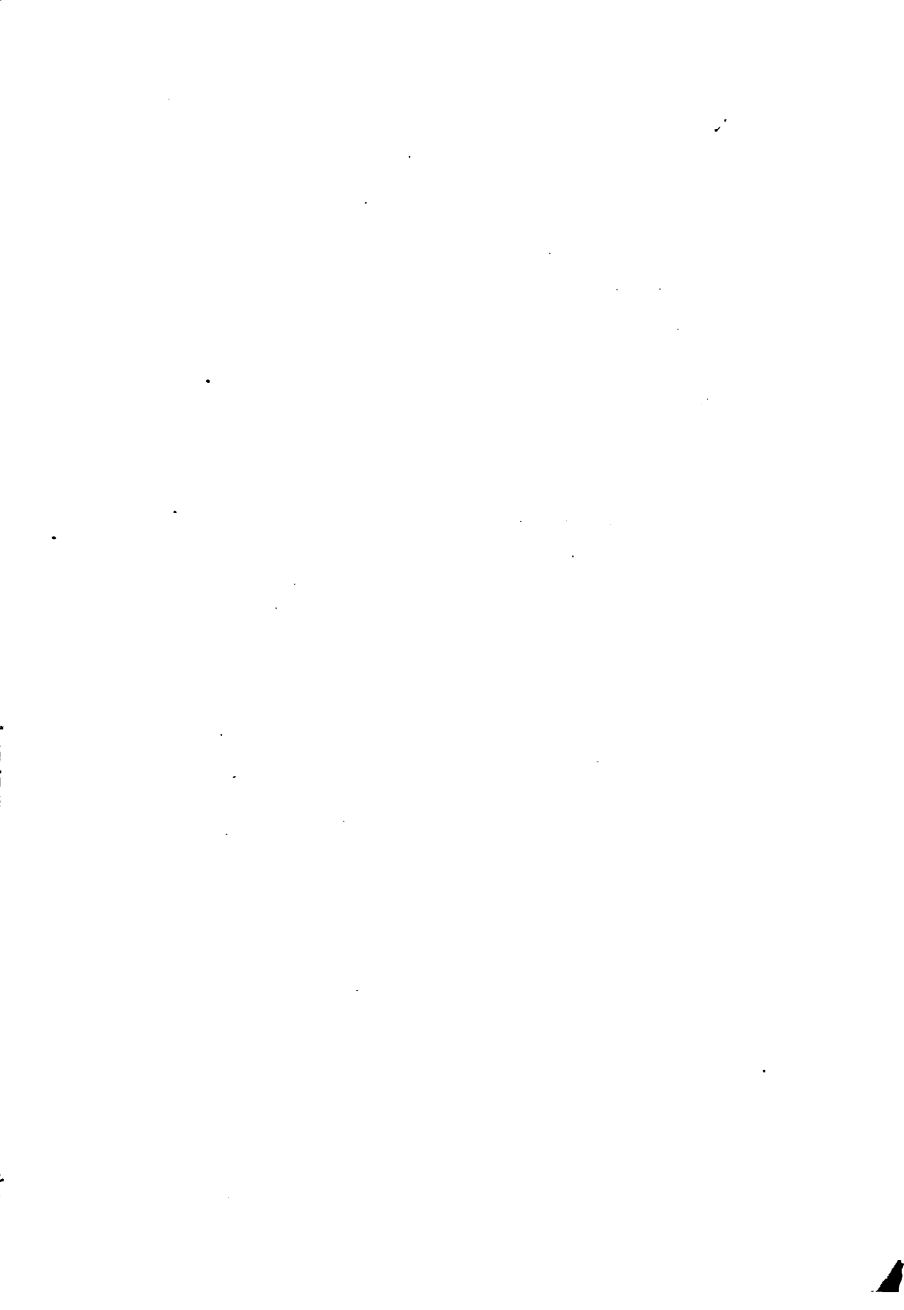
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THE BACKWARD PEOPLES AND OUR RELATIONS WITH THEM

CHAPTER I

WHO ARE THE BACKWARD PEOPLES ?

BEFORE we consider the great problem of the relations between the backward peoples and those races and nations of the world mainly of the Christian and Jewish religions who believe themselves to have the power of enforcing their will on the rest of humanity, let us proceed to define who and what these backward or unprogressive peoples are and to what extent they may be considered to be retrograde and ineffective as compared with the dominating white race. The chief and obvious distinction between the backward and the forward peoples is that the former, with the exception of about 20,000,000 in the Mediterranean basin and the Near East, are of coloured skin ; while the latter are white-skinned or, as in the case of the Japanese and the inhabitants of Northern China, nearly white.

I think if we took all the factors into consideration—religion, education (especially knowledge concerning the relations between this planet and the universe of which it is a minute speck, the history and geography of the planet, the sciences that are a part of earth-study), standard of living, respect for sanitation, infant death rate, bodily strength, manner of government, regard for law and order, position in agriculture and manufactures,—we might appraise mathematically, according to the following ratio,

the principal nations and peoples into which humanity is divided :—

1. Great Britain and Ireland, Canada and Newfoundland, White Australia, New Zealand, White South Africa (south of the Zambezi), Malta and Mauritius, United States, France, Corsica, much of Algeria and Tunis, Belgium and Luxembourg, Holland, Germany, Austria, Chekho-Slovakia, Italy, Switzerland, Hungary, Norway, Sweden, Denmark and Iceland, Finland, Esthonia, Spain, Chile, Argentina, Japan . . . 100 per cent.
2. Poland and Lithuania, Serbia and Croatia, Bulgaria, Rumania, Portugal, Greece, Cyprus, Brazil, Peru, Colombia, British Guiana, French and Dutch Guiana, British and French West Indies, Cuba and Porto Rico, Hawaii, Uruguay . . . 98 per cent.
3. Russia, Russian Siberia, Russian Central Asia, the Caucasus, Egypt, British India, French Indo-China, Siam, British Malaysia, Mexico, Central America, Bolivia, Venezuela, Ecuador, Paraguay, Java, Siam, Armenia . . . 97 per cent.
4. Albania, Asia Minor, Morocco, Southern Algeria, Tripoli, Palestine, Syria, Persia, China, Tibet, Afghanistan, Zanzibar . . . 95 per cent.
5. Madagascar, Black South Africa, French West Africa, British West Africa, Uganda, British Central and East Africa, Sumatra, Borneo, the Philippines, the Anglo-Egyptian Sudan, Angöla, Santo Domingo . . . 90 per cent.
6. Abyssinia, Arabia, Portuguese East Africa, the Belgian Congo, Portu-

- guese Congo, Liberia, Haiti, Celebes,
Timor, New Caledonia, British Papua . 80 per cent.
7. Dutch New Guinea and New Hebrides,
Portuguese Guinea, French Central
Africa 75 per cent. 7

This rough estimate of civilization and culture does not imply that the nations or peoples which are classed together resemble one another in all their stages of culture. Some will excel in one direction, some in another. In certain directions a people may be very forward, coupled with retrograde features which reduce their average value.

Obviously, the foremost nations in the world at the present day are Britain and the regions of the British Empire in which the white race predominates; the United States; France; and Germany,—not only by the numbers of their peoples and the degree of their national wealth, but by their industry, commerce and the proportion of educated to uneducated people in their population. In all elements of greatness, but not in potency of numbers, Denmark, Sweden, Norway, Finland, Holland, Luxembourg and Belgium, are on an equal footing. From their magnificent parts in history, one would like to class Spain, Portugal and Italy with these powers of the first rank, and before many more years have passed Spain and Italy, at any rate, may have attained such a position, when the whole of their peoples are sufficiently educated and political troubles have ceased to hinder progress.

It is the peoples of 95 per cent. to 90 per cent. that may be put in the unprogressive or retrograde class, unable at present to govern themselves in a manner conducive to progress; while those that are graded 80 and 75 per cent. still contain in their midst elements of sheer savagery. Such regions, if left alone by the controlling white man, might easily relapse into the unprofitable barbarism out of which they have been lifted with the white man's efforts during the past fifty years.

With the exception of Uganda, Abyssinia and Madagas-

car, none of these backward peoples can be described as Christian. Liberia is ostensibly governed by 15,000 civilized Christian negroes and half-breeds who have migrated from America during the nineteenth century and around whose settlements dwell about 10,000 Christian natives derived from the aboriginal population. The rest of the population of Liberia,—perhaps a million and a half to two millions,—is Muhammadan and Pagan. At the present day the Peninsula of Arabia, the inner parts of Syria, Turkish Asia Minor, Persia and Afghanistan, govern themselves without the interference of any Christian European nation; though Persia, for its own safety, coherence and prosperity may have, for some time to come, to move very much within the sphere of influence of the British Indian Empire.

The only non-Christian Great Power which is completely independent of 'white' tutelage or advice is Japan. Japan, whether acknowledging it or not, has had its philosophy, mode of life, and aspirations greatly influenced by the Christian missionaries who have taught there since 1870.

The situation in the world of 1920 is that 283,000,000 of Christian white people,—British, French, Belgian, Dutch, American, Italian, Spanish, Portuguese and Greek,—are directly or indirectly interfering with, attempting to control, 920,000,000 Chinese, Tibetans, Indians, Cingalese, Malays, Papuans, Negritos, Melanesians, Polynesians, Persians, Arabs, Kurds, Turks, Berbers, Hamites, Fulas and Negroes.

With regard to the control of China and Tibet, it has become little more than a benevolent attempt to help them back to complete independence and on to a more progressive civilization. Europe and America have realized that these peoples are more likely to work out their own redemption as independent nations. The same is the case with Persia and the same will be the case, before long, in Asia Minor, Mesopotamia, Syria, Palestine, Egypt, Tripoli, Tunis and Morocco. Force of circumstances, the education of public opinion in the Christian

white countries, will bring us by degrees to see that our best advantage lies in educating these backward countries of the first category (in most cases lands of ancient splendour, the civilization of which at one time exceeded that of Western and Northern Europe); and then leaving them to work out their redemption alongside the other independent nations of the world.

IN REGARD TO INDIA

In regard to India, however, the problem is more complicated owing to the great difference in race, language and culture which lies between the peoples inhabiting that Peninsula and its adjacent lands. India, indeed, deserves a special description from this point of view. Its political area extends from the frontiers of Persia and Afghanistan to those of French Indo-China and Siam; from the Himalaya mountains to Ceylon—and Ceylon may be included in its survey since its separation from India is only an artificial political arrangement.

What, then, are the races of India and Ceylon, and why, if India is left entirely to itself, might it not become at once a peaceful, well-governed confederation of Asiatic peoples?

In Baluchistan, to begin with, we have two distinct peoples, not, however, differing very markedly in physical appearance, which is usually handsome in both men and women. There are the Baluch tribes speaking one or more languages of the Persian type,—being, in fact, like the Afghans, Armenians, Ossetes and Kurds, little more than an outlying extension of the ancient Persian empire; there are the descendants of former Arab invasions and colonizations (though these seem to have lost their Semitic speech); and there are the Brahuis. The Brahui language is totally distinct from that of Aryan Baluchistan. It is an isolated, far-separated member of the Dravidian group; the other Dravidian languages being found in Southern and Central India and Ceylon. All Baluchistan is Muhammadan in religion, but the

tribes of these two different types of language are by no means united in sympathy or political affinities. The withdrawal of British control would mean endless raids of Aryan Baluchis on Dravidian Brahuis, and devastating Afghan invasions.

East of the Indus river and right up into the Western Himalayas and Kashmir, across North Central India to Bengal and Orissa, we have, perhaps, 200,000,000 Indians speaking Aryan languages,¹ but nevertheless differing a good deal in physical type. The Brahmin caste among the Hindus, most of the Sikhs, Panjabis and Sindhis, the descendants of Afghan and Persian invaders, the peoples of Western Kashmir and the adjacent hill states vary in complexion from dusky white to yellow and even brown; but in lineaments and headform resemble the southern Europeans or the Arabs. In Bengal and Assam we find a strong Mongolian strain which results in little hair on the face and a rather rounded countenance. In Central and Southern India the skin colour is much darker, in some places almost becoming black. The aboriginal strain is strongest here, and the more savage types recall the Black Australian. In Ceylon there is a mixture of the Negroid Tamil with the aristocratic Aryan Hindu

¹ Aryan is the term generally applied to a great family of Indo-European languages. This type of speech seems to have originated in Neolithic times, 5,000 to 10,000 years ago, in Eastern Europe. The Aryan languages gradually spread over the whole of Europe and Western Asia, except the region of the Western Pyrenees, where the ancient Basque language still persists, parts of Norway, Sweden and Northern Russia, where the Finnish languages are found, and the south-western part of the Caucasus which still retains unclassified languages of the Caucasian group. The Aryan languages never got a foothold (except in recent times) in North Africa. Their dominion over Asia Minor was much diminished by the invasion of the Turks and only survives at the present day in the Armenian language. Aryan tongues became extinct in Central Asia and in parts of Russia, but Kurdistan, Persia, a good deal of the northern half of India and a portion of Ceylon, are still Aryan in speech, as is all Europe, except part of Finland, Northern Russia, patches of South Russia, the Basque country of the Pyrenees, the country of Hungary and the Turkish or Tartar settlements in Rumania, Bulgaria and Thrace.

MAP OF SOUTHERN ASIA, AUSTRALIA, ETC., TO SHOW BY DEGREES OF SHADING GREATER OR LESSER
BACKWARDNESS OF INDIGENOUS PEOPLES.



type, resembling that of Northern India, together with a Mongolian element evidently derived from Malaysia. On the coasts of Southern India and of Ceylon there are also turbulent people like the Moplas, seemingly descended from colonies of seafaring Arabs. There are also dark-skinned Jews, and farther north in the great coast towns and trading centres, Parsis. The Parsis are descended from Persians of the old fire-worshipping religion who fled to India when Persia was conquered by Arab armies and converted to Muhammadanism. Add to these many diverse types of Asiatic, the million of Portuguese half-castes ('Goanese'), the English-speaking Eurasians, the Dutch half-castes of Ceylon, the French half-castes from Pondichery, and it will be realized how little uniformity there is in the 350,000,000 inhabitants of the vast Indian Empire.

There are peoples in India leading still, at the present day, a savage existence in the forests. There are others as cultivated and educated in their different ways as those of Western and Southern Europe. The very institution of caste shows how difficult it is at present for any part of Hindu India to govern itself with equal-handed justice.

INDO-MALAYSIA

On the eastern side of the Bay of Bengal, the Aryan element in language and the facial features of Europe give way to the Mongoloid and even the pure Mongol. The more or less wild tribes of Assam and Manipur are related distantly to the Tibetans, the Siamese and the natives of Indo-China. The Burmese seem to be an ancient mixture of Tibetan, Siamese and Negrito. They are, however, a people of considerable civilization and racial pride. They have a national memory which recalls to them how they were the dominant race immediately east of India proper and the rulers of a considerable empire down to 1885.

The term Negrito means an Asiatic Negro rather short

in stature. Negrito tribes still linger in the forests of Southern India. They are found almost pure in race in the Andaman Islands. They are not quite extirpated yet from the Malay Peninsula, Sumatra and the Philippine Islands, and though—curiously enough—they seem to be absent from Java and Borneo without leaving a trace, they crop out again in the Island of Celebes and in the interior of many of the other big eastern islands of the Malay Archipelago.

Dwarf Negroes are found in the interior of New Guinea, the Solomon Islands are peopled to a great extent with Oceanic Negroes of normal stature, and the Papuans, who are the dominating race of New Guinea, especially in the coastlands, may be regarded as another section of the Negro sub-species. In former times this Asiatic Negro spread—we can scarcely explain how, unless the land connexions of those days were more extended—through Eastern Australia to Tasmania and from the Solomon Islands to New Caledonia and even New Zealand, to Fiji and Hawaii. The Negroid element in Burma and Annam is, therefore, easily to be explained by supposing that in ancient times Southern Asia had a Negro population ranging from the Persian Gulf to Indo-China and the Malay Archipelago.

The Kingdom of Burma maintained its dependence down to the last quarter of the nineteenth century, but lost it through its bad internal government and its weakness in regard to European powers who might have menaced the British Government of India. We were thus constrained to take over its administration. But there was a harder core of nationality in Siam. The countries of the eastern half of Indio-China—Cambodia, Annam and Tonkin—accepted intermittently the protecting suzerainty of China, yet were quite incapable of resisting the impact of French Imperialism. But Siam, in the first place, proved a much more difficult country to conquer, and, further, owed the preservation of its independence to the rivalry between Britain and France. In a much less degree it is a southern Japan, a Mongolian country, which

has had the good sense to seek a European education and European advisers without sacrificing its independence.

South of the dominions of Siam which cover a portion of the Malay Peninsula, there is a congeries of Malay States, with a Malay—viz. Mongoloid and Muhammadan—population which has now come under British influence, partly by conquest but more by negotiation. The States remain, for the most part, under their native rulers with their external policy controlled by Great Britain and their internal development carried on under our advice.

The Dutch East Indies likewise are inhabited mainly by peoples of Malay speech, though the racial elements in them are by no means all Mongoloid, there being traces of an ancient 'Indonesian' White man race, as well as of much more modern Aryan colonization from India. In addition, as already mentioned, there are Negrito or Papuan savage peoples. To some extent, also, all Malaysia is slightly 'Arabized' on its western side and in North Borneo and the Western Philippines. That is to say, besides being Muhammadan, it dresses somewhat in Arab style and has practised a certain amount of Arabian civilization since the twelfth century of the present era. About that time Arab navigators from the Persian Gulf not only frequented the coasts of India and Ceylon, but those of the Bay of Bengal, the Andaman Islands, the western side of the Malay Peninsula and the great Malay Islands, especially Northern Sumatra, Northern Borneo, Java and the Western Philippines.

It is supposed that the Malay language originally came from Eastern India, brought to the Archipelago and Peninsula by Indian explorers and settlers who were perhaps the ancestors of the Indonesians. Within a period which may be guessed at about 3,000 years in all, this language-type has spread to Madagascar on the south-west and right across the Pacific Ocean from the outskirts of New Guinea to New Zealand and Samoa, Easter Island, the Marquesas Group and Hawaii, and with it has passed over the Pacific the Indonesian or Polynesian type of man. The Polynesian stock seems to be compounded of an

intermixture between distant racial types. Its foundation was the Indonesian,—as it is vaguely named,—some quasi-European form of man who may have penetrated to Malaysia either from India or from Central or North-eastern Asia. The Indonesian has a European profile and the males show very often a considerable growth of hair on face and body. The Indonesian type is frequently represented in the Maori of New Zealand, which is why a good many Maoris look so like Southern Europeans. The original Indonesians intermarried with the Mongoloid Malay, with the Melanesian or Papuan Negroid and Australoid, so that the Polynesian peoples of to-day, though in the main a handsome race of tall stature, resemble at times the indigenous races of South America (Mongoloids), the Melanesians of New Hebrides and New Guinea, as well as the lighter-skinned aristocratic types of India or of Southern Europe.

AMERINDIA

America in ancient times was populated mainly from the direction of North-eastern Asia. The Amerindian peoples of North and South America, which may number in all about 16,000,000 at the present day (280,000 in North America, 6,630,000 in Central America, and 9,100,000 in South America), seem to descend from a rather generalized human type, midway between the White man and the Mongol. They resemble most of all the Malay type of Mongol, but they contain evidently other strains. It would seem as though after this generalized type had reached North-west America and then spread right through the two continents down to the extremity of Tierra del Fuego, there had come another immigrant race, the Esquimo, more nearly related to the Mongolian peoples of Northern Asia and China. Then after that there may have arrived semi-European types like the Ainu, and an occasional shipload of castaway mariners from Japan.

But, in addition to this North Asiatic colonization of

the new world, there really seems to have been a less conspicuous migration of Malaysian peoples (like the Micronesians of the Caroline and Ladrone Archipelagoes) across the broad Pacific from island to island before the Polynesian of to-day came on the scene. But as this Malaysian type was also a Mongoloid, it made no great difference to the general appearance of the American aborigines when the new world was discovered by Europe, though it introduced into South America the simple arts of the forest peoples of South-east Asia.

The backward races of America will not in the future be a problem that Europe is called upon to face and solve. The Amerindians of Canada are now reduced to not much more than 100,000; and as they do not in their facial features and skin colour offer an outstanding contrast to the White man, they will, to a large extent, be absorbed in the future white population of Canada. Year by year they approach nearer and nearer to the 7,000,000 of white Canadians in their education and mode of life.

The United States still has an Amerindian population of about 160,000, but there, again, the same process is at work as in Canada. There is little racial prejudice against the Amerindian element, especially in the less developed part of the United States. The union of the White man and the Amerindian in North, as in South America, produces an excellent hybrid.

In Mexico (which has a very large Amerindian element in its population—over 6,000,000), San Salvador, Honduras, Guatemala and Nicaragua, the problem is more difficult. Here the more or less unmixed Amerindian strain exceeds in numbers the natives that are derived from the Spanish colonization of Central America. Yet it is the White man element in Central America which convulses the countries with revolutions and civil wars. Where the Amerindian has stood aloof from Spanish civilization and has preserved something like his tribal status, he is treated as little better than a serf. This is also the case in Colombia, Ecuador and Peru. But where he has adopted Christianity as his religion and sought such



MAP OF SOUTH AMERICA SHOWING LOCALITIES OF BACKWARD PEOPLES.

education as was open to him through the Church, there seems to have been little or no opposition to his advancement in politics. Nevertheless, in some of these countries, such as Costa Rica and Colombia, there would appear to be an aristocracy of more or less pure European descent which still hoped to govern the country as a White man's land and to refuse equality of status and opportunity to the aboriginal peoples.

There is a considerable Amerindian element in Venezuela, but also a tinge in the eastern parts of that republic of the Negro. Nevertheless the dominant population is White.

So it is also in Brazil. There may be three or four millions of Brazilians who are hardly distinguishable in appearance and complexion from Portuguese, Spaniards or Southern Frenchmen. But Brazil likewise has an Amerindian population of over 5,000,000.¹ This large contingent of civilized, Christian, Amerindians classes itself as of Portuguese descent. A considerable proportion of these are educated and Europeanized, and play a useful part in the community. But an even more important element in this vast republic is the Negro and the Negroid population amounting likewise to some 6,000,000 in number.

The three Guianas,—British, Dutch and French,—are not thickly populated; but here, again, the Negro element is the important and increasing one. The Guianan Amerindian tribes of unmixed stock do not, perhaps, amount to more than 100,000 individuals and seem to be gradually dying out before the advance of the Negro into the interior, or else mingling their blood with his.

The Republics of Bolivia and Paraguay in the composition of their people are mainly Amerindian. Chile, Argentina and Uruguay, on the other hand, are mainly White, Chile being the 'whitest' state of South America. Here again such Amerindian tribes as persist are of a type

¹ This estimate does not agree with official census information, wherein the term 'Indios' only refers to 'wild' Indians still living in savagery.

which would mingle with the white race without any detriment to the appearance or mentality of the latter.

NEGRO AMERICA

The *great* problem in miscegenation is the interbreeding of the Negro with the White man. Crosses between Amerindians and Europeans, Mongols, Polynesians, Malays—even between Australoids and Europeans—are an obvious improvement in physique, appearance and mentality on the Asiatic or American stock. At the same time their descendants do not find it difficult in time to merge altogether into the European or the White American peoples. But the potency of the Negro strain is such that its presence is evident to the discriminating eye for several generations, though the skin-colour of the Negroid—the octoroon, the 'near-white'—may be completely blanched. The fatal kink in the hair (blond or even red though it be), the tumid lips, the finger nails, reveal the remote relationship to the African, usually by way of the West Indies or the South-eastern states of the North American Union. Why there should be this deep-seated prejudice against the Negro strain among the Western and Northern Europeans and their descendants in North America, South Africa and Australia I cannot say. It is quite untrue to stigmatize the Mulattoes, the half-breeds between pure White and pure Negro, as inferior physically and mentally to their white and black parents. They may not be always—though they are sometimes—equal to the Negro in physique, but they are decidedly his superior in mind and ability. There are some 500,000 half-breeds between White and Black in South Africa, the same number in the West Indies and Central America; about 5,000,000 in South America and the same number in the United States, who will prove forces to be reckoned with yet by the great White world; because of their ability, physical vigour, talents in the arts and skill in great industries.

As regard the backward peoples of Negro stock (greatly

represented by mulattoes), we have the quasi-independent states of Santo Domingo and Haiti sharing the second largest island in the West Indies ; Cuba, whose population is half Negro and Negroid ; Jamaica and the rest of the British West Indies ; British Guiana and British Honduras—Negro and Negroid save for about 16,000 Whites, 50,000 Asiatics, and 25,000 Amerindians ; French and Dutch Guiana, mainly Negro ; and the South-eastern States of the North American Union. Within the territories of this vast Republic, there are estimated to be about 11,500,000 Negroes and coloured people—mulattoes, octoroons, and ' near-whites.'

Only in Haiti is there—or has there been—a mainly Negro population, perhaps amounting to 2,000,000 in number, which constituted an independent State, recognized as such by the other nations of the world. And Haiti had become, down to about five years ago, a by-word for farcical misgovernment, constant and bloody revolutions, lack of communications, and failure to develop great natural resources. All the civilization and amenities of life to be found in Haiti were such as the French colonists had left behind them 120 years ago. Santo Domingo, except for its incessant revolutions and political assassinations, was in somewhat better condition. But then nearly half the population of Santo Domingo was White or nearly White, of Spanish origin. And Santo Domingo had become since 1905 a United States Protectorate. The disorder of Haiti was not brought to a close until five years ago, when a certain degree of United States control was imposed on it. Cuba is ostensibly independent, but really is a ward of the United States ; a blessed fact, since it has secured for Cuba twenty years of peace, a stoppage of desolating revolts and revolutions. All the rest of these Negro countries, including the Negro zone of the Panama Canal, are under the control of some non-Negro Government. The little Island of Barbados has (like Jamaica, the French West Indies, and the Bahamas and British Guiana) some degree of representative government, in which the Negro is a voter ; and Bar-

bados is as encouraging an example of the Negro making good use of citizenship and voting power as Haiti is discouraging in the opposite direction.

The 12,000,000 of Coloured people in the United States are not to be placed now among the backward peoples, so they need not be discussed further in this book. They are as orderly, as hard-working, as the Whites among whom they live, and nearly as well educated.

According to the latest computations there are over 25,000,000 Negroes and Negroids in the New World; as against 112,000,000 Whites of the three main European races; 21,000,000 hybrids between the White and the Amerindian; 16,000,000 pure-blood Amerindian and Eskimo; and 400,000 immigrants from Japan, China and India, many of whom in Central America are mingling with the Amerindians and reinforcing them. It is curious therefore to find in the New World, Africa and Asia—for the Amerindian is virtually an Asiatic—represented as well as Europe, and the same problems arising as are now perplexing the Old World: whether race intermixture is to be resisted or connived at, and whether equal rights and opportunities are to be accorded to the coloured man and the Redskin as are already enjoyed by the dominant White man.

NORTH AFRICA

On the continent of Africa we have little but backward peoples to deal with, save in White South Africa. The Algerians and Tunisians were certainly 'backward' under Turkish rule till France took them under her control. They now might, most of them, be admitted into Class I, of the 100 per cent. of civilization. Like the bulk of the Morocco people, especially the Berbers, there is very little racial difference between them and Europeans of the Mediterranean littoral. When France and Spain together have had fifty years of firm administration of the Moroccan peoples, if Muhammadan fanaticism does not intervene, and

likewise if Italy is wise in her education of the Tripolitaine, the whole north of Africa, even far down into the Sahara, may become one of the finest regions of the inhabited world, supporting a very large population of handsome, intelligent, artistic people.

Egypt is a rather more difficult problem. There is a greater infusion of black blood in the nearly 12,000,000 of Egyptians, there is still a disturbing Turkish and Circassian faction who would endeavour to get the upper hand in any Egyptian legislature and direct all its legislation against Europe, against European civilization and learning and in favour of Moslem reactionary obscurantism. Education, even on Arab lines, is less spread among the mass of the Egyptians than it is in Tunis and Algeria. The most disheartening thing about Egypt and Persia, and one of the faults attributable to the Islamic religion, is that all memory of the ancient glory, the stupendous arts, the science and philosophy of Egypt (or of Persia) are ignored, are treated as though they were no part of the Egyptian (or Persian) people's heritage. Yet the Egyptian race is not greatly altered by the incursion of Arabs, Kurds, Syrians, Turks and Sudanese Negroes; the tongue of the Pharaohs, even, is still spoken in the form of Coptic, greatly altered but not much more so than Italian is from classical Latin. Muhammadan Egypt cares absolutely nothing for the country that was once the centre of Mediterranean culture; it only wants to be once more part of an empire ruled by ignorant, fanatical and sensual Asiatics, employing as their *hommes d'affaires* low-class Mediterranean Christians.

ABYSSINIA

The Sahara, the Libyan and the Red Sea deserts still divide Negro-land from the region inhabited by races that are either obvious white men, or at any rate are white men in their facial features and traditions, even though their skins be brown or black. But the line of division is uncertain in the east. We have the extensive

domain of the Abyssinians in a region of high mountains and lofty plateaus, within the tropics yet possessing an almost European climate and above 5,000 feet an almost European vegetation. Abyssinia was invaded several times—possibly 15,000, 10,000, 3,000 years ago—by white men of the Berber-Libyan stock, by Hamites like the Gala and Somali, by Semito-Hamitic tribes akin to the Ancient Egyptians, by pure Semites speaking languages like Hebrew and Arabic. There was even a slight degree of Jewish settlement brought by Red Sea commerce, and resumed after the dispersal of the Jews that followed the Roman destruction of Jerusalem. Whether the high-up, cold, healthy parts of Abyssinia were first inhabited by the Bushman and the Negro is not yet known, for the Abyssinians being still among the backward peoples, archæological and ethnological research are not encouraged. But Negroes of the Nilotic type certainly inhabit the south-west flanks of the Abyssinian highlands. It is a wonderful country, packed to overflowing with African secrets and the solutions of African puzzles, but still very slightly explored owing to the jealous, knavish, quarrelsome nature of its handsome people.

In the fourth century after Christ, Christianity was introduced into Abyssinia from Egypt and took a firm hold of the people as a theology, an explanation of life's mysteries, while at the same time it imparted to them very little of the ethics of the Gospels. They became convinced and very superstitious followers of Byzantine Christianity without abating in the least their fleshly lusts, their drunkenness, their love of fighting, or their raids on the Negro. Nevertheless they esteemed themselves Christians and rejected angrily the invitations from Western Arabia to enter the fold of Islam. The Semitic-Abyssinians and the Galas under their control have remained nominal Christians to this day. On the other hand, the allied Red Sea Hamites (the 'Fuzzie-Wuzzies'), the Somalis and the Harrar descendants of South Arabian invaders have long been fanatical Muslims, hating the Christian, and glad of any excuse to cut his throat. (A

good many of the Southern Galas are what is called 'Pagan,' their beliefs being neither Islamic nor Byzantine.) The geographical difficulties of Abyssinia, Shoa and Galaland being very great from the point of view of military strategy, Abyssinia still remains an independent ramshackle empire which has extended its limits of late years at the expense of the Anglo-Egyptian Sudan and British East Africa. Muhammadan Turks, Somalis, Egyptians, Christian Portuguese and Italians have striven to conquer it, but have always failed. It is now under a quasi-protectorate of Italy, France and Britain. It has a beginning of railways, has long had a literature written in the usual maddening characters which hamper all forms of speech not expressed in the Latin alphabet of true civilization. Yet there is sufficient white blood in the Abyssinians to let one hope they may some day of their own free will enter the fold of civilized peoples and make their wonderful land as accessible as Japan.

NIGERIA

'Nigeria' may be said to extend from the Senegal coast to Lake Chad and the lower Shari River, though both extremes lie outside the basin of the Niger River. But the same Nigerian civilization covers this extensive tract of West and West-Central Africa, which is bounded on the south by the great equatorial forests. Nearly all Nigeria is Muhammadan; and although Lake Chad and the Upper Niger and even the Senegal coast were certainly in touch with Mediterranean Europe towards the close of the Neolithic period—say 5,000 years ago—it was the proselytizing zeal and awakened interest in commerce of the Islamic Arabs that introduced the culture of the Near East into the Sudan. Its distribution is rather curious if we examine it geographically. Such culture is not present, in the same form, in Galaland or Somaliland or the valley of the Upper Nile. Something like it though not quite the same begins in Darfur and Wadai. But the region stretching from the

western shores of Lake Chad and the banks of the Shari River to the Atlantic coast of Senegal and the Upper Gambia has the same style of clay architecture, the same patterns in clothing, in hair-dressing, the same mode of life generally. Perhaps this culture was introduced by the Arabs directly across the Sahara from Tripoli and Southern Tunis and was intensified by the Moorish conquest of the Upper Niger in the seventeenth century. In any case it gives this vast Nigerian region a certain cohesion and marks out for it an important future.

After the French conquest of Algeria and occupation of Tunisia, and the defeats of Morocco in the middle of the nineteenth century, the centre of Muhammadan fanaticism and opposition to European influence and civilization was transferred to the eastern Tripolitaine and the western frontiers of Egypt. Here was continued the work of a religious teacher, As-Sanusi, whose influence was carried by trading caravans into Darfur, Wadai and the Central Sudan. The present leader of the Sanusi sect was drawn into the Great War by Turkish and German emissaries, and the Sanusi armies proved very troublesome to the British in Egypt and the Nilotic Sudan, and to the Italians in Tripoli; but the less fanatical Negroes and Negroids of Nigeria paid no heed to his proclamations. Though Sanusi's following has suffered a defeat and a set-back it is to be feared it may still constitute a core of revolt against the spread of European influence over North-Central Africa on its eastern side. The 2,000,000 to 3,000,000 of Negroes and Negroids in the Anglo-Egyptian Sudan have had such an example of what may occur under independent Muhammadan rule such as that of the Mahdi and his Khalifa that they are not likely to revolt against a British administration of their affairs, if it is carried on wisely. Our present and our coming trouble in the basin of the Upper Nile arises only from the tall, naked, warlike, cattle-keeping Nilotic Negroes of the same race as the dwindling Masai of East Africa. These people, so long as they are left relatively alone and their precious cattle

uninterfered with, will not object to our government of the Sudan. They seem indifferent to the attractions of either Muhammadanism or Christianity or to any of the allurements of civilization.

On the west coast of Africa, south of the Niger Basin there are millions of typical Negroes, even Negroes of an exaggerated type. A small proportion are Muhammadan in an easy-going fashion; an equal number are unconcerned Christians and the remainder are Pagans. They are all now under European control (except the 2,000,000 included in the population of the Liberian republic; though as the educated Liberians came originally from America and use English as their official language there is little difference in their methods and ideals from the colonial administration of Britain and France). There is very little discontent of a serious kind in regard to European control in West Africa, because it is not accompanied by any schemes for European settlement or alienation of the land. For this the natives may thank their climate and the germ diseases of West Africa, to which the indigenes have become accustomed but which still take a heavy toll of Europeans' lives, and completely discourage any permanent habitation by the White man.

CENTRAL AND EAST AFRICA

With regard to Central Africa—that great southward prolongation of the continent south of the third degree of north latitude—there are three aspects in which its native populations may be regarded as 'backward' people. There is firstly the strip of Muhammadan tribes from the border of Somaliland (the River Juba) to near the delta of the Zambezi, the spread of the Muhammadan religion broadening in one part and in another being restricted to the towns on the sea-coast. This might be called the 'Swahili Coast,' and its natural capital is Zanzibar. Here Arab influence has been strong for the last 2,000 years, but there is little or no

religious fanaticism. A good many natives of India, both Muhammadan and Hindu, are settled on this East African coast. Owing to the prevalence of malarial fever and the heat there is little probability of the ingress of Europeans in any number raising the land question in the coast region and causing native discontent. The rest of Central Africa away from the Swahili coast—Uganda, British East Africa, German East Africa (that was), Portuguese and British Nyasaland, Rhodesia, Congoland, Angola and the Cameroons—has a certain unity, inasmuch as its native population is practically all Negro and speaks some form of Bantu language. There are patches of Muhammadanism on the east shores of Tanganyika and on the eastern course of the Congo, in south and west Nyasaland, and in Uganda. But the mass of the Bantu Negroes in Central Africa are either Pagans or Christians, and before long, so energetic are the missionaries, the whole of Central Africa will have been Christianized, excepting along the east coast where the Arab influence is too strong to be uprooted.

Bantu Africa has suffered much from European rapacity since the opening up of Africa began after 1880. But it is still well disposed towards the White man. So far as it has any racial memory it remembers the slave raids of the Arabs, Fulas and Yaos, the invasions of the Angoni and Amandebele Zulus from across the Zambezi, the ravages of its own peoples such as the Chokwe (or 'Ba-jok,' 'Jagas'), of South-west Congoland, the Wa-hehe of East Africa, the Ba-tetela of innermost Congo, more acutely than the exactions of King Leopold when he betrayed his trust as self-styled 'Sovereign' of the Congo State, or the slave-trade formerly carried on by the Portuguese, and the occasional arbitrary behaviour of the Germans and of the British settlers in East Africa. Much of this region of Central Africa was miserably unhappy before the White man entered it: rampant cannibalism, and wars to feed it; trials for witchcraft and poison ordeals; epidemics, one after another; famines; droughts; floods; wild beasts (before the

natives had guns considerable districts were rendered uninhabitable by lions, elephants, rhinoceroses and even gorillas). If the land is not taken away from the indigenous Negro which he really occupied or aspires to occupy ; if his commerce is not shackled with regulations and taxes ; if his labour is not arbitrarily demanded for the selfish benefit of the White man and he is treated with reasonable consideration, there is little likelihood of his rebelling against European control for many years to come.

The third aspect of Central Africa from the viewpoint of present backwardness is in its southern prolongation : Africa, south of the Zambezi and Kunene rivers. In South-west Africa—Ovamboland, Damaraland, Namakwaland—the native Bantu Negroes and Hottentots have been brought so near extinction after thirty-four years of German rule that they are hardly likely to be a problem in the event of European settlement on a large scale. Ovamboland in the north will probably be left pretty much to the Negro because of its unhealthiness. In Bechuanaland, in the north centre of the sub-continent, the indigenous Bechuana have received generous treatment from the British Government and a sound education from the missionaries. They are prospering and multiplying, so far as the increasing aridity of their country allows. On their eastward borders is Southern Rhodesia. This large country is elevated and watered by a fairly sufficient rainfall. Most parts of it are suited to White settlement. It was originally inhabited by a number of tribes belonging to one main group : the Karaña or Kalanga, with quite a history of their own in European record. In the fifteenth and sixteenth centuries the Karaña people formed the main part of the Mwene-mutapa or ' Monomotapa ' Empire, which ruled the country between (and a little to the north of) the lower Zambezi, Bechuanaland and the coast of the Indian Ocean, the Limpopo River being its southern boundary. To this land at some period about 2,000 years ago there came voyagers from Southern or South-west Arabia, Phœnicians or Arabs (these two sections

of the Semitic peoples were nearly allied). Building with stone was introduced and elaborate mining for gold. Eventually these Asiatic traders or rulers retired to the coast—Sofala, near the modern Beira—and were succeeded by the Islamic Arabs after an interval. But the Monomotapa people never quite lost the effects of this Asiatic invasion: it left behind traces in the physical type, a keener intelligence and greater skill in most of the simple arts of Negro Africa. When the Portuguese rediscovered their country at the beginning of the sixteenth century, the power of the Mwene-mutapa 'emperor' had been bolstered up by the Swahili Arab traders and for a long time the Karaña repelled Portuguese occupation and the entry of Christianity. Then came an event which crippled both the Portuguese and the Karaña chiefs: the invasion of a wild unreasoning tribe of cannibals from the hinterland of Angola and the Kwango valley, or from Kataña, those Chokwe or Ba-jok or Bazimba people already alluded to. (The Portuguese called them 'Jaggas,' because 'Jaga' was a title given to a chief or leader.)

SOUTH AFRICA

The Bazimba or Va-chokwe broke the power of the Karaña as well as of the Portuguese. Nevertheless, the Portuguese were not successful in occupying the mountainous country of Southern Rhodesia. In the early years of the nineteenth century a large band of Zulus under the chief Umsiligazi left Natal, crossed the Transvaal and the Limpopo, and established itself in the western part of the Karaña country by force. This branch of the Zulus became known as the Amandebele, from a nickname—Tebele—given to them by the Basuto people whom they had very cruelly treated and nearly exterminated. The Karaña clans were too numerous to be exterminated. They ascended higher into the hills and for sixty or seventy years lived as well as they might, constantly

raided by the 'Matebele' of whom we have heard so much.

The Karaña country — Southern Rhodesia — was rumoured to be rich in gold as well as in ivory. Cecil Rhodes and a few associates resolved to secure it for the British Empire before the Boers conquered it for the Transvaal republic and Boer settlement, or before either the Portuguese or the Germans asserted claims over it. He did this partly by agreements with the Ndebele-Zulu chief, Lobengula; and at the time probably knew and thought very little about its 600,000 Karaña inhabitants, deserving—as settled agriculturists—of far more consideration than the sons and grandsons of the Zulu raiders.

Under the rule of the British South Africa Chartered Company the numbers of the Karaña have increased to something like 800,000 and the Amandebele to perhaps 150,000. But European immigration has also followed and a large proportion of the waste land has been taken up, and, it is alleged, even parts of the country belonging by settlement to the Karaña people. Happily with the missionaries as intermediaries and a good feeling amongst the rather superior type of white colonists things seem to be in the way of a fair arrangement which may be of advantage both to the European population and to the nearly a million Bantu Negroes. At any rate, since the rule of a Chartered Company replaced that of a tipsy, bloodthirsty Zulu chief, the Negro population of Southern Rhodesia has sensibly increased. Lobengula may not have feared to tell the truth—as is so often told of him—he may even have been very badly treated by somewhat ruffianly European pioneers, but he kept the vast country under his control in a constant state of trepidation, arrested development, and checked population.

Portuguese South-east Africa is inhabited fairly thickly by Bantu Negroes, related either to the Karaña group or to the natives of the Tansvaal. They are allowed to do pretty much as they like and have acquired considerable wealth by going to work in the gold, coal and diamond

mines of the Transvaal, Natal and Cape Colony. British Zululand and Natal have a population of over 1,000,000 Zulus, Cape Colony a Kafir population (the Kafir tribes differ hardly at all from the Zulus) of 2,000,000. Both alike—and the Kafir-Zulu 'nation' may run into 3,200,000 in numbers—are treated with varying degrees of unfairness by the ruling Whites in respect of a franchise or voice in the government, and in regard to taxation, land, and education. But the Kafirs and Zulus have notably increased in numbers under the White man's rule, and especially under that rule when it was influenced by the British Colonial Office. They are rapidly diminishing their backwardness by education, but still have the burning, legitimate grievance that within the limits of South Africa there is no university where they can study, and no such body which can grant them degrees with which to enter the learned professions.

Basutoland is the South African Switzerland, and about the area of Switzerland. It is a purely Negro state wedged between the Dutch-speaking Orange Free State, Natal and Eastern Cape Colony, and represents a kind of rough justice, a compromise in the land question between the Boers and the British who crossed the Orange River and the Vaal in the '30's and '40's of the last century, and proceeded to drive away the raiding Zulus from what is now the Transvaal and the Orange State. Having driven them away they took their place, and the dispossessed Bechuana tribes had to migrate into the Drakensberg Mountains ('Basutoland') or trek to the north and west to get away from the pitiless farmers. As a matter of fact both Dutch and British, realizing too late that the Bechuana refugees (nicknamed 'Basuto') had got hold of rather a good thing in this superb piece of country with the healthful climate of Switzerland and much of its scenic beauty, tried to turn them out. But the Basuto were under an exceedingly able chief—Moshesh—and proved unconquerable. So the best was made of a bad job (from the White man's point of view) and the Basuto were allowed to keep Basutoland. Since



**MAP OF AFRICA, ARABIA, ETC., TO SHOW BY DEGREES OF
SHADING THE GREATER OR LESSER BACKWARDNESS
OF THE INHABITANTS.**

the middle of the nineteenth century they have increased to more than 600,000 in number and are very prosperous. Unfortunately the Basuto chiefs are much given to drunkenness and have lost a good deal of the respect once felt for them, and with it that control over their people which will be necessary in the future if the Basuto are to live peaceably alongside millions of white men who would be glad of an excuse to evict them from this delectable portion of South Africa and move them to another location farther north.

The 'savage' peoples of Africa are now few in number: perhaps a hundred thousand in Portuguese Guinea (south of the Gambia); a million in Liberia, another million in the southern part of French Nigeria (i.e. north of the Ivory Coast), about two millions in South-eastern British Nigeria and the adjoining Cameroons, two hundred thousand in South Cameroons and the inner Gaboon and along the course of the Sanga River; three or four millions in the Belgian Congo, half a million in the Anglo-Egyptian Sudan and French Central Africa, a few thousand on the south-west flanks of Abyssinia, and a couple of thousand Bushmen still lingering in the western part of the Kalahari Desert, or in southernmost Angola. But the 'backward' peoples of Africa range from the south of Morocco, Algeria, Tunis and Egypt over the whole rest of Africa, except those portions of Cape Colony, Damaraland, Natal, the Transvaal, Orange State, lower Moçambique and Rhodesia inhabited by White people.

CHAPTER II

WHY ARE THEY BACKWARD ?

[SOME races or peoples have never come forward. The Australoids, the Papuans, the Melanesians of Australia, New Guinea and the Western Pacific; twenty or thirty millions of Indian forest people, a few thousand Bornean Malays, the Veddas of Ceylon, the Samangs and Sakais of the Malay Peninsula, the Bushmen, the Congo Pygmies, and many tribes of Forest Negroes, the wildest peoples in the heart of South America, are still in a condition of arrested development.² Except where by superior races they have been taught the use of metals they remain without pottery, agriculture or domestic animals, nude or almost nude, just hunters in the Palæolithic stage of culture. Their mode of life, their mental development and influence on their environment are hardly superior to those of Palæolithic Man in Western Europe 50,000 years ago.¹ Many of the tribes among these modern savages, like the extinct Tasmanians, the Eskimo, the Bushmen, Congo Pygmies and the Bube Negroes of Fernando Pô, the New Guinea Negritos, the Australoids and Melanesians, were actually still in the stone age, or in the stage of wood-horn-and-shell imple-

¹ Yet, lest this statement should seem to imply distinct, irremediable mental inferiority in comparison with the White man, I would remind the reader that Congo Pygmies have been brought from the heart of the forest and a wild-beast life to Europe, have learned to speak English and German, have accustomed themselves quickly to town life, coinage, tram rides, railway journeys, waiting at table, sorting linen, shopping, lady's-maid's work, and even saying 'Not at home' to callers!

ments, when first visited by White men, 400, 300, 100 years ago. They had hardly advanced mentally beyond our ancestors or predecessors of the Inter-glacial periods who lived in caves and hunted the bison, reindeer and wild horse. Others, again, had attained to the Neolithic culture of the Mediterranean basin as it was at a period from 5,000 to 10,000 years distant from the present time.

But the Backward peoples have mostly stopped in some rut, some siding of human culture, whereas the White man during the last thousand years has gone speeding ahead till he has attained the powers and outlook of a demi-god.

In some cases there has been retrogression as well as stagnation. Remarkable civilizations in Asia have crumbled and disappeared, leaving behind a futile literature, a conventional art in painting, a tedious unmeaning ritual in religion, and stupid superstitions and tabus that have lost their justification. 7

THE TURKS—AND THE DESERT

There has been physical degeneration in Central Africa, in South-eastern Asia, in Tropical America, due very often to germ diseases. Malaria introduced from Africa has even been cited as one of the reasons for the decay of Greece and Rome after the commencement of the Christian era. The condition of Greece at the beginning of the last century was pitiful in contrast with the Hellas of 500 and 300 B.C. So also Tunisia, Tripoli, Thrace, Lydia, Syria and Mesopotamia under the Osmanli Turks became miserable, sordid countries compared to their splendour, their ordered development, when they formed part of the Roman, Byzantine or Arabian Empires. The Persia of Cyrus or even of the Sufi Shahs of the sixteenth century A.C., was undoubtedly in far better condition, more cultivated, more intellectual than Persia under its Turkish dynasty during the last 200 years. There has been considerable retrogression in China, in the arts of literature and painting, in public buildings, sanitation,

law and order, agriculture ; and the fault for this must, it seems, be laid at the door of the Turk-Tatar-Mongol, whose invasions of China from the sixth to the seventeenth century and the dynasties they imposed on the Chinese people were the ultimate causes of China's retrogression. Scarcely any human race or agglomeration of peoples has such an indictment to answer as destroyers of civilization, obstacles to human progress, as these northern Mongols—the Huns who attacked the Roman Empire ; the Tatars who overwhelmed the Gothic-Slavonic Russia ; the Turks who ruined the Grecian Empire of Byzantium, the Arabian Caliphate, and the Berber kingdoms of North Africa ; the Moguls or Mughals who conquered India. In the western part of their devastating range the Turks adopted the Muhammadan religion, imparting to it a fanaticism that the Saracens had not shown ; and armed with this barren faith they constituted themselves the destroyers of Greek and Roman civilization in the Near East and the Mediterranean basin. They took a positive joy in aimless slaughter and motiveless destruction. To them is chiefly due the scission between West and East, the bitter dislike of Christian or Buddhist civilization in Afghanistan, in Persia, India, North Africa, Egypt and Asia Minor.

In Central Asia an increasing desiccation was already attacking the nascent civilization of the Aryan White man before the Turks-Tatars-Mongols commenced their raids—raids which may have first arisen in the need for new pastures. A cessation of rainfall and a spread of the sandy desert have extinguished several remarkable Asiatic civilizations of 3,000, 2,000, 1,500 years ago. A similar advance of aridity had helped to thin and scatter the Amerindian tribes of Northern Mexico and the South-west United States, centuries before the pitiless Spaniard came on the scene ; and the Inca dominion in Andean South America was similarly troubled with the drying up of Southern Peru and Northern Chile. Five thousand years ago we may believe from the evidence available that the Sahara desert was still traversable

in certain regions by emigrants on foot seeking the fertile regions of the Sudan ; 3,000, even 2,000 years ago it was possible to cross the great North African desert with riding oxen or ox-carts. Ten thousand years ago much of Egypt that is now impassable sand or barren rock was a fertile country with large forests and rich grazing for buffaloes, antelopes, ibexes and wild sheep. So also was Arabia, ten times more habitable than at the present day.

The threat becoming plainer and plainer to the Mediterranean White man of the diminution of rainfall and the drying up of rivers led him to devise schemes of storing water and irrigating the parched land. This dam-and-cistern-building led to an increased mastery over stone, and when the ' dynastic ' Egyptians, the ancestors of the Pharaonic people, crossed the Red Sea from parched, volcanic Arabia to northern Abyssinia and the Nile valley, they came with a determination to use the great river to irrigate its valley and the flat country between the Libyan and the Red Sea highlands. Despite invasions from Syria, Midia and Persia, Egypt flourished ; was a land of advanced civilization under Greek and Roman. The Arab invasion of the seventh century A.C. checked its prosperity for a short time, but under the rule of the Arab Caliphs and their Kurd, Syrian, Persian and Circassian associates there was even a certain effulgence of Saracenic art and a growth of knowledge which deeply impressed the rude Crusaders from Europe, not as yet awakened by the Renaissance of Italy, France and the Rhine valley.

The Turks in the sixteenth century crushed this. From their assumption of the Caliphate and their conquest of Egypt (1517) this wonderful country of the Lower Nile went back and back towards listless barbarism. Its population at the close of the eighteenth century had shrunk to a little over 2,000,000 (under the Pharaohs, as now, it probably rose to 12,000,000). The Desert encroached year by year on the cultivated area, plagues of locusts ravaged the crops, diseases were rife among

domestic animals, communications with the Sudan almost ceased, fierce robbers terrorized the country outside the derelict towns, the magnificent monuments of the past—Saracenic, Roman, Greek and Ancient Egyptian—fell into decay or actually disappeared under the attacks of treasure-seekers and were buried in the sand carried by the south and west winds.

MAN AND NATURE

‘Nature of course is quite half to blame for the ‘backwardness’ of Central Asia, Northern Africa, Mesopotamia and Persia; Nature similarly is seeking to destroy the fertility of inner South Africa.’ The geologically recent diversion of the Kunene waters to the South Atlantic and of the streams of the Okavango and Chobe to the Zambezi, away from the former lake basin of the Northern Kalahari has caused the drying up of a vast expanse of western South Africa, the moistness of which down to quite recent times made Bechuanaland, Damaraland, Namakwaland and the Karu quite habitable countries, able to support a large population. Unless the White man gets to work, diverts the lower Kunene from a useless outlet into the Atlantic and recalls the Okavango and its tributaries to their natural aim in filling Lake Ngami, South Central Africa will meet with the fate which has overtaken Libya.

‘The Backward peoples, in short, make little attempt to fight recalcitrant Nature; whereas the White man is always struggling against adverse natural processes and overcoming them. The Backward peoples are of course behindhand because they are ignorant or only badly and inappropriately educated. They submit to droughts and make very little attempt to control climates by planting trees, digging canals, damming rivers, dredging sand-banks, blasting rocks or sinking deep wells. They often seem to have lost the inherent energy present in primeval man, or at any rate in the northern races of primeval man: who refused to be destroyed by natural

processes; who fought the Ice Ages with artificially produced fire, with the skins of wild beasts, with supplies of fat and sun-dried meat obtained by hunting; who excavated cave-shelters when natural caves were lacking; who built shelters with snow, with branches, with clay and turf against the cutting winds, or scooped out wells with sharpened stakes or stag's antlers when the river-beds dried up in the summer heat; who stored up roots and fruits, nuts and grain against the winter famines.

Unconsciously the races of primitive man who had remained behind in the tropics or had returned to the warmer regions from the struggle with the northern cold became habituated to the germ diseases spread by insects, ticks and snails. Nature had intended by the agency of the microbe to destroy man as she had destroyed in course of time every other great development in plant or animal life—the huge Amphibian Labyrinthodonts of the Primaries, the Dinosaurs of the Secondaries, the gigantic Perissodactyl and Amblypodan mammals of the Oligocene, the giraffes and giant sloths of the Miocene, the sabre-tooths of the Pliocene: whatever aspired to raise itself above mediocrity in size, intelligence or beauty. But although the earlier and less perfected offshoots of the human genus like the Ape-men of Java (*Pithecanthropos*), the Dawn-men of Sussex (*Eoanthropos*), the Ugly men (*Homo neandertalensis*) of Western Europe may have succumbed to germ diseases or to isolation and in-breeding, the one surviving human species—*Homo sapiens*—developed a surprising toughness in the mass. Half his numbers shirked the conflict with the Pleistocene cold periods and retreated to lands of perpetual summer, swarming with invisible bacteria and trypanosomes. But the dark-skinned humans absorbed and did not entirely succumb to the malarial protozoon, the bacilli and spirilla of plague, leprosy and cholera, the unknown germs of beri-beri and dengue fever, and the trypanosomes of syphilis and sleeping sickness. In the more vigorous individuals the white blood corpuscles came gallantly to the rescue, and in the course of time this and

that variety or sub-species of Tropical man secured relative immunity from local germ diseases. But in this struggle against malign Nature, Tropical man lost some of that mental and physical energy and refinement which the men of the colder, less germ-infested regions were acquiring. The Tropical races with their darker skins and thicker skulls survived, but developed a sluggish contentment with their hand-to-mouth existence, because, without making much provision for to-morrow, food was always to hand to pass on to the mouth, and clothing was not needed.—So long as their individual lives were not directly threatened they were disposed to submit to the tyranny of the few over the many, to human despots and to the malignant processes of Nature which they thought it blasphemy to oppose or seek to remedy; to the weather with its maddening unconcern for human comfort or human property; to wild beasts which they revered as gods; to obstructive plants; sun-excluding trees; poisonous insects; fetid swamps:

NORTH VERSUS SOUTH

Sometimes their chieftains and tyrants were of northern race. Freedom was born in the North and slavery grew up in the South. Again and again in the last 20,000 years of human history, the men of the North—especially the White man—have pressed southwards, wearied of the cold, eager for the rich food supplies of the tropics or the attractive metals and gems of the sub-tropical or tropical rock formations.

The North-eastern Asiatics pushed through America from Alaska to California and Mexico; then through Central America into the basin of the Amazon and so southwards till they reached Tierra del Fuego. The races of prehistoric Europe colonized North Africa from Morocco to Tripoli and crossed the Sahara to the Niger basin and Lake Chad, and so on through Congoland; while other tribes from Syria and Arabia sent pioneers up the Nile valley to the great lakes; and the two streams

of more-or-less White men coalesced and continued their infusion of the Negro savages right down to the Cape province long, long before the White man of Western Europe colonized South Africa by sea. The White men of Europe and Northern Asia colonized Persia and Northern India; and their strain, mingled somewhat with the Australoid Indians before history began, passed through Burma to Malaysia and thence to New Zealand and the Pacific archipelagoes. In this penetration of the Mediterranean basin, of Tropical Africa, Arabia, India, Indo-China, Southern China, Malaysia, Mexico, Colombia, and Peru, the men of the North infused new energy into the sluggish aborigines. They intermarried with them and the cross produced a taller, handsomer, wiser people than the unmixed ugly savage. The White man, even in the diluted form of the half-breed, created kingdoms, empires, coherent states in the tropics; literatures and the arts of painting, design and architecture. He taught the savage to extend the elementary arts of navigation; how to domesticate animals and cultivate useful plants; he inspired him with religious ideas, a higher code of ethics and a hundred and one useful industries and manufactures.

Then these waves of White-man conquest and interference with the brutish savage died out before the attacks of microbes, the germ diseases of warm countries. For short and long periods the northern advance would stop and the mixed races would grow up forgetful of the former pioneers from Europe and Asia of whom they were partially the descendants. Again: economic pressure, some renewal of the restless spirit of adventure or desire for gain would once more urge the White man to explore and exploit; and the tropic regions would once more witness his descent on them in caravans across the desert, in armies descending from the mountain passes, in convoys of strange ships; or in the single person of a missionary, or a refugee from the White world, imparting the White man's science and arts in return for shelter and support.



REACTIONARY INVASIONS

The reverse action of barbarism invading civilization has seldom occurred in historical times ; but there have been counter movements of the East against the proud West, of the South ravaging the North. The descent of the Northmen, the Goths, the Germans and even the Slavs on the Roman and Byzantine empires was not of this order ; for though these northern fair-haired Aryans were strange to the learning and refinement of the Romans and Greeks, they did but repeat what the Nordic ancestors of the Latins, Hellenes and Kelts had done when they, in prehistoric times, descended on the attractive countries of the Mediterranean enjoying the Neolithic or Early Metal age amenities of life. But when the fierce, ugly, coarse Huns, the savage Bulgars, the ferocious Petchenegs, Avars, Magyars invaded the Roman Empire in the fifth, sixth, seventh, eighth centuries of the Christian era, they did much to set back or destroy the civilization of the classical world. So also did the first rush of Arab invaders under the flag of Islam when they conquered Syria, Mesopotamia, Egypt, Carthage, Algeria and Spain. In the eleventh century an extraordinary racial and religious movement beginning near the Upper Niger brought hosts of fanatical black Moslems—Fulas, Senegalese, Tuaregs and Moors—from North-west Africa into Morocco and Spain and as far as the Pyrenees. The Christian reconquest of Spain was postponed for four hundred years more. And lastly came the Tatar subjection of Southern Russia and part of Poland between 1238 and 1462, and the Turkish invasions of the fourteenth and fifteenth centuries, which brought South-eastern Europe and Greece under Asiatic rule and the tyranny of the Muhammadan religion.

But only forty years after the Turkish capture of Constantinople the last vestiges of Muhammadan and African power in Spain had been eradicated by the conquest of Granada ; and the Spaniards, Venetians, Portuguese and English had discovered America and were opening a chapter of supreme importance in the history of the Christian European.

The White man's improvements in navigation and in weapons over the coloured people of America, Africa and Southern Asia gave to the former enormous confidence from the end of the fifteenth century onwards. In three hundred years the White race became the masters of North, South and Central America; in a hundred years from the rounding of the Cape of Good Hope by Vasco da Gama in 1498 the nations of Western Europe dominated the coasts of the Indian Ocean from Moçambique, Zanzibar and Aden to Ormuz, Ceylon, Sumatra, Java and the Moluccas. Two hundred and eighty years after Tatar dominion had ceased over Southern Russia the Russians had extended their empire across Northern Asia continuously to the Pacific and had discovered Bering Strait and the coast of Alaska, thus linking up with what was to be in the next century the British Dominion of Canada. During the nineteenth century Western Europe brought the whole of Africa save the tiny republic of Liberia (in reality an American settlement) and Abyssinia—a Christian state—under its control.

BEFORE THE WHITE MAN CAME

Yet it is probable that the expansion of the European and of European ideas was ultimately the salvation of the Backward peoples. They were not doing so well when they were left alone without the interference of the White man... In the Americas, for example, the native population was scanty in comparison with the habitable area of that hemisphere and with the modern growth of the people in North and South America. Constant fighting between tribe and tribe, occasional famines, the desiccation of Arizona, Colorado, New Mexico, Sonora, Lower California; the ravages of epidemic diseases; the poor development of agriculture, restricted the increase of the Northern Amerindians. In Central America they were afflicted in the lowlands with malaria, in the highlands with the cruel practices of a religion requiring human sacrifices. Here, also, as in South America and the West

Indies, they indulged in vices which restricted population. In South America the dryness of one region, the floods of another, the constant warfare of savage tribes, infanticide, the neglect of young children and the pooriness of the food supply owing to the very slight development of agriculture and—in most parts—the absence of domestic animals, kept the Southern Amerindians from multiplying to any considerable extent, though the population was very much larger than in North America. If there are 16,000,000 of pure Amerindian race now inhabiting North, Central and South America, there were at the outside not more than about 22,000,000 existing in North and South America and the West Indies when the Spanish, Portuguese, English and French landed on the coasts of these continents and islands. The diminution of aboriginal population has been atoned for by the nine or ten millions of half-breeds which have come into existence from the union between the European invaders and the Amerindian peoples. Whatever may be said about the physical and moral value of the cross between the White man and the Black, no one disputes that these Amerindian half-breeds with the European are a fine, vigorous people, with greater physical stamina, more personal beauty and a keener intellect than the unmixed American aboriginal.

On the island of Tasmania and in the Australian continent the native population was either completely wiped out by the spread of White men's diseases or White men's vices, or by death at the hands of the White settler in the early colonizing days; or very materially diminished. In these ways the possible 50,000 aborigines of Tasmania were extinguished in about fifty years from the first definite occupation of the island. When the British first settled on the south and east coasts of Australia it is probable that the whole island-continent did not contain a larger aboriginal population than 350,000, a population that seemed to be dwindling owing to a variety of causes: chiefly its low intelligence, ignorance of agriculture and absence of domestic animals. The drying-up of Australia was restricting the area in

which an absolutely uncivilized race could exist, with no means of tapping the water at any depth. And here as elsewhere in Savagedom, the rites and ceremonies, manners and customs of the Black Australians—the ‘Australoids,’ as it is convenient to call them, to distinguish them from the 6,000,000 White Australians of to-day—were not conducive to the raising of large families. Here as in numerous Pacific Islands measures were actually taken to prevent the rearing of children in order that there might be less competition for the meagre food supplies of the country.

The Australoids of to-day perhaps number only 100,000, besides whom there may be another 50,000 half-breeds. Missionaries have long since proved that they are a people easy to educate and improve. Curiously enough, though they represent the most primitive human race to be seen on the planet at the present day, though they come nearest of all living men to the ancestral type of *Homo sapiens*, they are not so very dissimilar in appearance from the lowest types of Europeans; and crosses between them and the White Australians are not so markedly unlike the White man as is the Negroid mulatto. Consequently it is possible that the Australoid race may gradually be absorbed by the White Australian people and leave that trace only of the brunet which we have in Britain: where it comes mostly from the former peopling of these islands by a Palæolithic race not very unlike the Australoids of Australia and India.

The same, I expect, will happen in regard to the Maori people of New Zealand. When New Zealand was rediscovered by Captain Cook its two great islands probably possessed a population in all of 200,000. This was a mixed race of Polynesians and Melanesians. The Polynesian types had a good deal of ancient Asiatic White-man blood in their veins, and many of them were—and are—very like Mediterranean people. Wars and harsh treatment from the earliest White colonists, but most of all White men’s diseases, have reduced the Maoris—it is said—to about 40,000, but there are also many half-

breeds, and the Maori is being absorbed into the New Zealand people in the same way that the Amerindian is fusing with the White population in the United States, Canada and Mexico. There is not the same race antipathy as there is between the Negro and the northern White man. The people on the smaller Pacific Islands—Melanesians and Polynesians—have been considerably reduced in number—perhaps in all from 700,000 to 400,000; less by deliberate cruelty than by alcohol and the introduction of White men's diseases. In New Guinea and the Solomon Islands there has probably resulted as yet neither a marked diminution nor any notable increase in the native population due to the much more recent intervention of the White man in these regions.

WHAT THE BACKWARD PEOPLES OWE TO THE WHITE MAN

As a rule the interference of the White man with Tropical Africa and Tropical Asia has led to an *augmentation* of the dark-skinned population during the last hundred years. There is no question about the increase in the indigenous natives of the Indian peninsula, in Burma and in Malaysia, British and Dutch. Under Dutch rule the population of Java has risen from an approximate 7,000,000 in 1820 to 35,000,000 in 1920. The population of British India and its adjacent dependencies has increased from about 220,000,000 in 1820 to an estimated 350,000,000 in 1920. In Egypt the numbers have risen from 7,000,000 in 1884 to 13,000,000 at the present day. The Moorish (Berber, Arab and Negroid) population of Algeria and Tunis has likewise increased under French rule, quite apart from the influx of about 300,000 colonists from France, Spain, Italy and Malta. In West Africa and Nigeria the increase of the Negroes has been considerable since the slave trade was stopped and inter-tribal wars were put down. In Trans-Zambeziian Africa the growth in numbers of the Baton Negroes has been noteworthy, especially in Cape Colony, Natal, Basutoland (where it has risen from

about 20,000 in 1830 to nearly 600,000 in 1920). In German South-west Africa on the other hand the native population of Herero Bantu and Hottentots sank from about 400,000 in 1870 to little more than 100,000 in 1920. In German East Africa there has been an increase rather than a diminution. In the Congo basin and in Uganda a decrease in numbers certainly followed the intrusion of the European as over-ruler. This was due to the concurrent outbreaks of sleeping sickness more than anything else. But in the case of the Belgian Congo it is also likely that the original estimate of the numbers of the native population was much exaggerated. A considerable part of Congoland is still impenetrable forest, very sparsely populated by Congo Pygmies. Northern Rhodesia, more especially its north-eastern part, has of late been afflicted by sleeping sickness and must have lost quite half its not very large population of thirty years ago. In regard to this, however, it must be borne in mind that according to native legends these epidemics of sleeping sickness were wont to recur at intervals and carry off a large quota of the population. The White man is now trying to grapple with this and other germ diseases. Already its ravages have been stayed in Uganda and there can be little doubt that in course of time they will be kept in check and even eradicated ; unless, that is, the White man's rule comes to an end and the standard of native education falls back to brutish incuriousness.

My general impression is that if we possessed statistics about the entire population of Africa south of the Sahara in 1870—when of course there were no such things as censuses—and could compare them with the numbering of the peoples to-day through Negro and Negroid Africa, we should find that there has been an increase of about 20,000,000 which has come as a direct result of White man interference in African concerns. Before our effective intervention and that of the French, Belgians and Germans there was still raging the slave trade in Nigeria, in much of West Africa, in East Central Africa and in Zambezia. There were epidemics of small-pox, plague

sleeping sickness and dysentery which carried off millions of people in the aggregate and depopulated districts as large as an average English county. Famines were frequent. The attacks of wild beasts, even, affected increase of population, by making certain districts uninhabitable. Every tribe that thought itself stronger than its neighbours started to raid, ravage, destroy and render desolate the neighbours' lands.

The summing up of this argument therefore would be that in the Old World the Backward peoples—for the most part the races of coloured skin—Chinese, Koreans, Malays, Annamese, Burmese, Siamese, Tibetans, Turks, Tatars, Samoyedes ; Indians, Afghans, Persians ; Arabs, Syrians, Egyptians, Libyans and Berbers ; Abyssinians, Galas and Somalis ; Negroes and Negroids of Africa and Madagascar, have increased rather than diminished their numbers proportionately with the White men. The problem of their relations with the European and the White Americans has therefore become more acute. For, while the White man (the Japanese aiding) has helped the Coloured to grapple with inimical Nature by conquering disease and increasing the food supply, and by greatly adding to the amenities and comforts of life ; while he has educated him to see the world as it really is and as it ought to be ; he has at the same time humbled his pride, hurt him very often by a constant assumption of superiority. The White man has not only been a saint and a hero ; he has also shown himself to be rapacious, cruel and tyrannical.

RELIGIOUS DIFFERENCES BETWEEN THEM

There has long been a source of conflict between them over religion ; indeed, just as the bulk of the Backward peoples are of coloured or tinted skin, so in the mass they are not of the Christian religion. At the present day the sharpest antagonism lies between those peoples, white or nearly white, who are Muhammadans, and those who are really nominally Christian [and nowadays the Jews may

almost be classed with the Christians]. For the time being, whatever may have been the progressive rôle of Islam in the early Middle Ages, the followers of Muhammad head up the Backward, the retrograde peoples, in their opposition to the progress and reform in science, sanitation, research in and respect for the past, and general freedom of thought which is preached from Western Europe and North America.

When early Christianity was promulgated throughout the Roman Empire, it certainly advanced the conception of human brotherhood independent of race or skin colour. Similar ideas had grown up in the East out of Buddhism, but these were lost, obscured under a growth of extravagant metaphysics and mysticism. Yet on the other hand, the bitter conflict between orthodoxy and Greek science, between Trinitarian and Arian Christians, disgusted the less intellectual or argumentative Persians, Arabs, Egyptians and Berbers, and inspired, especially in North Africa, a dislike to Christian faith and practice. The embittered, constantly persecuted Jews were always there in those early centuries, down to the uprise of Islam, to avenge themselves on the great world-religion which had supplanted their own faith though it had sprung from their philosophy. They never forgave Rome for the destruction of their nationality, and Christianity had become a Romanized religion, sanctioned by Imperial edicts. The Jews unconsciously prepared the way for Islam by converting many Berbers in North Africa, many natives of Asia Minor and Arabia to the Hebrew religion, to a belief in One God and in a comparatively simple, rational theology which imposed no intolerable burdens or mortifications of the flesh.

The religion founded on the teaching of Muhammad was indeed a bombastic perversion of Judaism, with a borrowing here and there of old Persian myths left behind in Arabia from the several Persian conquests of the peninsula. Islam as a religion seems to have supplied the peoples of the southern shores of the Mediterranean with the kind of faith and ethics they wanted, and with a

weapon for striking at the insolent White taskmakers of Aryan speech.

To what is due the subtle disharmony engendered by the geographical separation of Europe and Asia at the Dardanelles and the Bosphorus, between Europe and Africa at the broken bridge of Sicily and at the Straits of Gibraltar? It begins with the fights between golden-haired Aryan Hellas and black-haired Mukenaian Troy, between the Persians of Asia Minor and the Greeks of Attica. The Romans fought against the Semitic conquest of the Mediterranean in their wars against the Carthaginian Phoenicians in Tunis, Sicily, Sardinia and Spain. For 750 years after the victory over Carthage the Berbers of Tripoli, Tunis, Algeria and Morocco only once let as much as seventy years go by without fighting desperately against the Romans, Vandals and Byzantine Greeks; whom they finally vanquished by accepting as masters the Arabs. Similarly, when the Arabs moved northwards under the ferment of Islam they found everywhere allies among the Egyptian, Syrian and Parthian peoples. The warfare between Europe and Asia rose to a climax in the great Saracenic invasions, which—with the Turks supervening—finished the Roman Empire and enslaved south-eastern Europe to a stupid nomad people from Central Asia who had wrested the Caliphate from the Arabs. Yet, strip a Berber of his clothes and he is hard to tell, physically, from a Spaniard or a Frenchman. Many an Arab, especially of the north, all the Kurds, most of the Asia Minor Turks, are of the same racial stock as the Jew, the Slav, the Albanian, the Russian Kazak, the Armenian or the Greek. Yet for the last 2,000 years religion has nearly always divided them and is the chief cause of their bitter hostility to-day: religious beliefs and dogmas that no one can prove, that must be matters of opinion and hope or fancy, that have nothing to do with any plain issue of good and bad. Over and over again the European has borrowed his religious ideas from the imaginative speculative Asiatic or from Egypt, but he has remodelled the dogmas to suit his own mentality,

has remade gods and angels in his own Nordic image; and the faith that was born in Asia or in the valley of the Nile becomes unacceptable to Asia and Africa in its European clothing of ideas.

It was not invariably so. The early Aryan invaders of India were a race of White men very similar no doubt to the genuine Russians, the Goths, Germans, Ancient Greeks and early Latins, in appearance as well as unquestionably in language. They, the perfection of the White type, grew up somewhere in Eastern Europe or the adjoining parts of temperate Asia. They brought with them to Persia and to Northern India lofty ideas of religion—sky worship mainly. But their pure, kindly faith and humane practices of worship soon coalesced with the horrible beliefs and cruel rites of the Asiatic Negroids and Australoids or primitive Mongols of India, and in course of time produced the incoherent Hindu religion, with its innumerable gods and goddesses (some sublime as impersonations, others the embodiment of extravagant lust or cruelty, or monkey-like whimsicality), its tedious tabus and restrictions. The Aryan conquest of India moreover produced in time the iron laws of caste which relegated two-thirds of the darker-skinned Indian population to a condition of serfs and outcasts. This was an attempt—a futile attempt—on the part of the original fair-skinned and often fair-haired Aryan invaders to preserve their white skins and tall stature. It may be said tersely that Hinduism in religion has disqualified some 200,000,000 of Indian natives of the present day from competing on equal terms with their Muhammadan or Christian or Parsi compatriots, while it keeps them far below the European in mind-status.

Out of Hindustan arose the teaching of the Prince Gautama, who became known as the Buddha. His ideas communicated to his disciples about 2,500 years ago were of singular beauty, very like an anticipation of the thoughts of the Jewish philosophers and of the teaching of Jesus the Christ which was the outcome of this purified Jewish thought. The sect of the Jains, which may have arisen

quite independently of the gospel according to Buddha, came into being in Western India about the sixth century B.C. But this religion, though like early Buddhism containing much that was beautiful, of lasting truth and value, much that is acceptable to us now, in the twentieth century, also wandered away from common sense (without which we perish) into fantastic theories. For example, the good principle of respect for life and kindness towards all animals that are not harmful to man, are not the chosen instruments of man-hating Nature (savage as any Hindu goddess), was exaggerated into a refusal to kill any noxious insect, and (if there were already rats at work) any food-destroying, disease-spreading rat.

On the whole, however, Buddhism in Indo-China, Ceylon, China, Tibet, Mongolia and Japan is not essentially hostile to European culture, may in course of time be reconciled with a generalized Christianity ; never, indeed, impels to that fanaticism so frequent in Islam or even Hinduism (as well as medieval Christianity), which sanctifies murder if it be committed on a large or small scale on those who will not share the Muhammadan's or the Hindu's beliefs. I doubt if anywhere Buddhism has been spread by force as has been the case with Christianity between the time of the Crusades and the seventeenth century, and Islam between the lifetime of Muhammad and the last Turkish attacks on the Armenians in the twentieth century. There are other religions and rules of conduct in Japan equally placable and unfanatical with Buddhism. So there are in China ; but China may also at any moment engender some form of religious cruelty. Yet in a general way one may assume that between China, Japan, Korea, Mongolia, Tibet, Indo-China, Siam and Ceylon there are no *religious* obstacles in the way of a friendly understanding with Europe and North America. That is something gained, because those geographical terms cover a population of an approximate 640,000,000. Only would trouble arise if these peoples of the Far East made a determined effort to invade America or Australia or Western Siberia in large numbers to oust the European now in possession.

CHAPTER III

OUR RELATIONS WITH THEM

IMMEDIATELY after the discovery of America and concurrently with the Portuguese circumnavigation of Africa began the great missionary work of the Christian Churches in trying to bring the Backward peoples within the same fold of faith, the same manner of life as the Christians of Western Europe. The Christian Church indeed—Roman Irish, English, Spanish—had been eager to convert the backward and savage peoples on the fringe of the Roman Empire as early as the seventh and eighth centuries. The Crusades awakened the same passion for propaganda, and when they ended in rapine and shameful defeat, Rome turned its thoughts towards the Far East and sent emissaries to the Tatars and even to China.

But I doubt if Western Europe in those days thought the non-Christian peoples so inferior to Europeans or took much count of dark complexions. When Spanish and Portuguese missionaries first went to the New World and to Negro Africa it was quite as much with the view of defending hapless savages against the ferocity of their countrymen as of converting them to the Christian creed. Thereafter the missionaries of Rome, of the Moravian Brotherhood, of the Church of England, the Baptists of Great Britain, the Presbyterians, the Congregationalists, and the emissaries of the American Free Churches opposed the principle of slavery, sought to educate the slaves, and protested in turn against the maltreatment of aboriginal peoples in America, Africa and Oceania. One result of mission work in the eighteenth century—in this case Danish—was that the natives of India were admitted to a

European education. This, as the first step of importance towards the real enfranchisement of India, was quite as much a release of her peoples from the tyranny of her old religions as from the too autocratic rule of the White man.

THE WORK OF THE MISSIONARIES

Missionaries intervened to ensure justice for the Kafirs and Zulus in South Africa; they secured the self-government of the Bechuana; they never ceased to agitate till the Arab slave raids in Central Africa were abolished and the endless human sacrifices of Ashanti, Dahomé and Southern Nigeria were brought to an end. It was Christian missionaries who awakened Japan much more than the negotiations of Commodore Perry and the fleet of Admiral Kuper. The same force during the last seventy years has been reforming China to China's great benefit. The names of Christian missionaries: Raimon Lull, who was killed outside Bugia, Algeria, in 1315; the great Las Casas of Spain, whose work in the West Indies and Mexico was done between 1511 and 1547; Francisco Xavier, who went to Portuguese India in 1542; Matteo Ricci, the first instructor of the Chinese, from 1578 to 1610; William Carey, the Baptist missionary to British India, who worked there between 1793 and 1834; and the Russian Archbishop, John Veniaminov, who carried civilization and humanity across Northern Asia to Alaska between 1824 and 1852; down to S. R. Brown of Japan, Timothy Richard of China, Moffat and Livingstone of South Africa, Krapf of East Africa, Koelle of Sierra Leone, Saker of the Cameroons, Grenfell of the Congo, Laws of Nyasaland, Coillard of the Barotse, Mackenzie of Bechuanaland, Tucker and Walker of Uganda, and Tugwell of the Niger: names like these should be inscribed in letters of gold on the temples of fame that may arise in the enfranchised countries of the Backward peoples when they reach independence and search true historical records for the personality of their regenerators, native and foreign. Not that either they or we should forget the heroes who every

now and then fought barbarism with sterner, more material weapons than the persuasion of the philosopher and the pleadings of the missionary: Raja Brooke, who stopped piracy on the coasts of Borneo; Commodore Perry, who broke down the isolation of Japan, whereby both Japan and the world in general greatly gained; Admiral Sir Augustus Kuper, who, when Perry's threats of naval action had faded, gave the rebellious Japanese princes a taste of what naval action meant; Robert Clive and John Nicholson, who defeated the Moslem power in India; Kitchener and Wingate, who dealt the same lesson to the ruinous Mahdist régime in the Sudan; Baron Dhanis, the Belgian, who crushed the Arab slave raiders of Eastern Congoland whom Livingstone denounced in unforgettable terms; Archinard and Woelfel of the French army, who vanquished Samori the Mandingo tyrant and slave-raider of West Africa; Allenby and Maude, who drove the Turks from Palestine and Baghdad.

In 1838 the Aborigines Protection Society was founded in London as the outcome of a Royal Commission, and has subsequently exercised a profoundly ameliorating influence on our treatment of defenceless savages.

Missionaries of education and mercy; men of science healing the diseases of the tropics and turning their discoveries of wealth to native profit; great administrators; great soldiers and naval commanders who have won battles for human freedom; these will be the items in the credit balance of the White nations when we draw up the account of their relations with the Backward peoples.

WHERE THE WHITE WRONGED THE COLOURED

The worst features of the *contra* account on the debit side were the Spanish cruelties to the Amerindians in the West Indies, Central America and Peru; the Dutch cruelties in the West African slave trade; the killing out of the harmless Beothuks of Newfoundland between 1730 and 1830; and the destruction of the Tasmanian

aborigines in the first half of the nineteenth century. Both French and Belgians—or rather, King Leopold's employés, not always Belgians—were brutal to the Negroes of West or Central Congoland when the mad rush to get rich over the collection of wild rubber made them utterly unscrupulous as to what misery or loss of life purchased their enormous gains in Antwerp, Havre and Bordeaux. There has been much to regret in the treatment of Negroes and Negroids in British East Africa on the part of the 4,000 white settlers since 1901. We, the British, have taken away unjustly land from settled agricultural Negroes in South and East Africa; the Dutch settlers in Cape Colony were often heartless towards Bushmen and Hottentots in the closing years of the eighteenth and the opening years of the nineteenth centuries; the French perpetrated some atrocities when fighting the Berbers and Arabs in Algeria; the action of the Australian kidnappers of Polynesian and Melanesian labourers from the Pacific Islands was often indefensibly wicked (and one is glad to know that an occasional 'black-birding' captain was ensnared, killed and eaten); and I am prepared to believe that the methods employed by the Russian army in its conquest of Central Asia between 1873 and the outbreak of the Boxer War in China were most reprehensible, especially their slaughter of unarmed Chinese at Blagovyeshchensk on the Amur river.

And the savages or the semi-civilized people got back their own when they could; slit white throats and tortured missionaries and stabbed administrators who only wished their good; and occasionally destroyed public works which had been built for their benefit.

The outcome remains as I have stated it: that the White peoples and the nearly-White, united in general policy and not severed by religious difference, number about 338,000,000 (283,000,000 Europeans and Americans, 55,000,000 Japanese); and the Backward peoples (mostly of coloured skin) reach an approximate sum of 920,000,000; that the former are still the best educated,

least unreasonable and unreasoning section of humanity ; but that the latter are much less retrograde and unenlightened to-day than they were twenty, fifty, a hundred, two hundred years ago.

With what result ? That they will no longer stand bullying, arrogance, unfairness or deprivation of their land and the hazard of their present and future chances of happiness and ease.

But, if they only knew it—and some of them do—while they belong to the categories which are under 96 per cent. of efficiency, they are unfitted to form coherent states, to govern themselves and to maintain their place as independent nations in the Commonwealth of the World. It somehow shocks the sense of fairness of hard-headed White or Yellow people that semi-savages should be driving ill-bred sheep, scraggy cattle or ponies hardly fit for polo over plains and mountains that are little else than great treasure-vaults of valuable minerals and chemicals ; or that they should roam with their blow-pipes and bows and arrows through forests of inestimable value for their timber, drugs, dyes, latices, gums, oil-seeds, nuts or fruits ; be turning this waiting wealth to no use, not allowing it to circulate in the world's markets. Whatever a few poets—dreamy enthusiasts sure of bed and board, theorists who write in a spirit of perversity—may pretend, the world at large is arriving at a pitch of intolerance of the lotos eater. It wants him to can or cask his lotos berries and ship them overseas in exchange for manufactured goods. Therefore the Backward peoples would be wise to accept for some time longer the advice, the guidance of those white nations which have the best home education, an unfettered press (the chief safeguard against abuse of power), and the beginnings, at least, of a national conscience of what is really right and really wrong, according to the canons of Christianity. But they—the Arabs, Syrians, Berbers, Negroes, Somalis, Hindus, Chinese, Malays, Tibetans, and Amerindians—are right to insist on good manners and probity in their instructors, and on being allowed to share in the administration of their own lands

when they have fitted themselves for such work by their education and training. They are right in refusing to allow money raised by the taxation and treasures of their own lands to be spent on countries outside—as Congo revenues were once spent on the adornment and equipment of Belgian cities and pleasure resorts. They are right in demanding equal treatment with the White man on an equal basis of education and ability. If for example the White settler in their country has a vote, a Native—no matter what his race—must have one likewise *if* he has attained the same educational qualification. If the public needs require that labour should be forced for public works or public emergencies, the resident White man must obey the call as much as the Native. If black men are to be whipped, white men must also for similar misdemeanours come under the lash.

According to the standards of beauty to which we adhere and are likely to adhere, the White man will always seem the handsomest of the human races ; but the definition ' White ' can be stretched to include most of the inhabitants of North Africa, Asia Minor, Syria, Persia, Northern India and many sections of the population in Central Asia, Portuguese and Spanish America. At present the White as compared with the Coloured element in the world's population is a trifle stronger physically, has a better developed body, is taller and more gracefully built. But in these particulars many Negro tribes, Polynesians, Indians, Egyptians, the Northern Chinese and the Japanese are fast catching him up. The White race has the greater measure of intelligence ; he is the freest in thought ; is the most endued with a love of truth and has a passion for finding out what is the truth about all things ; he has the least reverence for what his father and his grandmother thought before him. Hence it remains for the Coloured peoples to shake off the trammels of their religions, to free themselves from fetish and fancy, myth or error, misleading tradition or absurd prejudice. They must vie with the White man in the search for Truth and in the conquest of the planet's resources and forces.

There will then only remain between us the preference for porcelain or bronze, for a light skin or a dark skin.

The White man must realize straightaway that the time for exploiting the Black man and the Yellow man is over, the days of forced labour are gone. The refusal of your hand in greeting to the Coloured man in West Africa has become an unpardonable insult, unless you and he agree that the practice of grasping hands in the tropics should be given up as insanitary and unnecessary. The magnificent results of the White man's engineering in Egypt are overcast by the bad manners of the English officer, sometimes of the English soldier, often of the British tourist towards the Egyptian. That must cease. So must similar rudenesses and racial arrogance in India. A mosquito bite sometimes produces more effect than the charge of a bull elephant.

The Coloured man on the other hand must remember that his lands cannot properly be developed without railways and without the White man's capital; and the White man in Europe and North America is not going to risk his money and effort where there is no security and where he runs the danger of losing his capital and the investment of his energy. Without the tapping of wealth in rock and soil and desert sand, the Coloured man will always remain poor and futile.

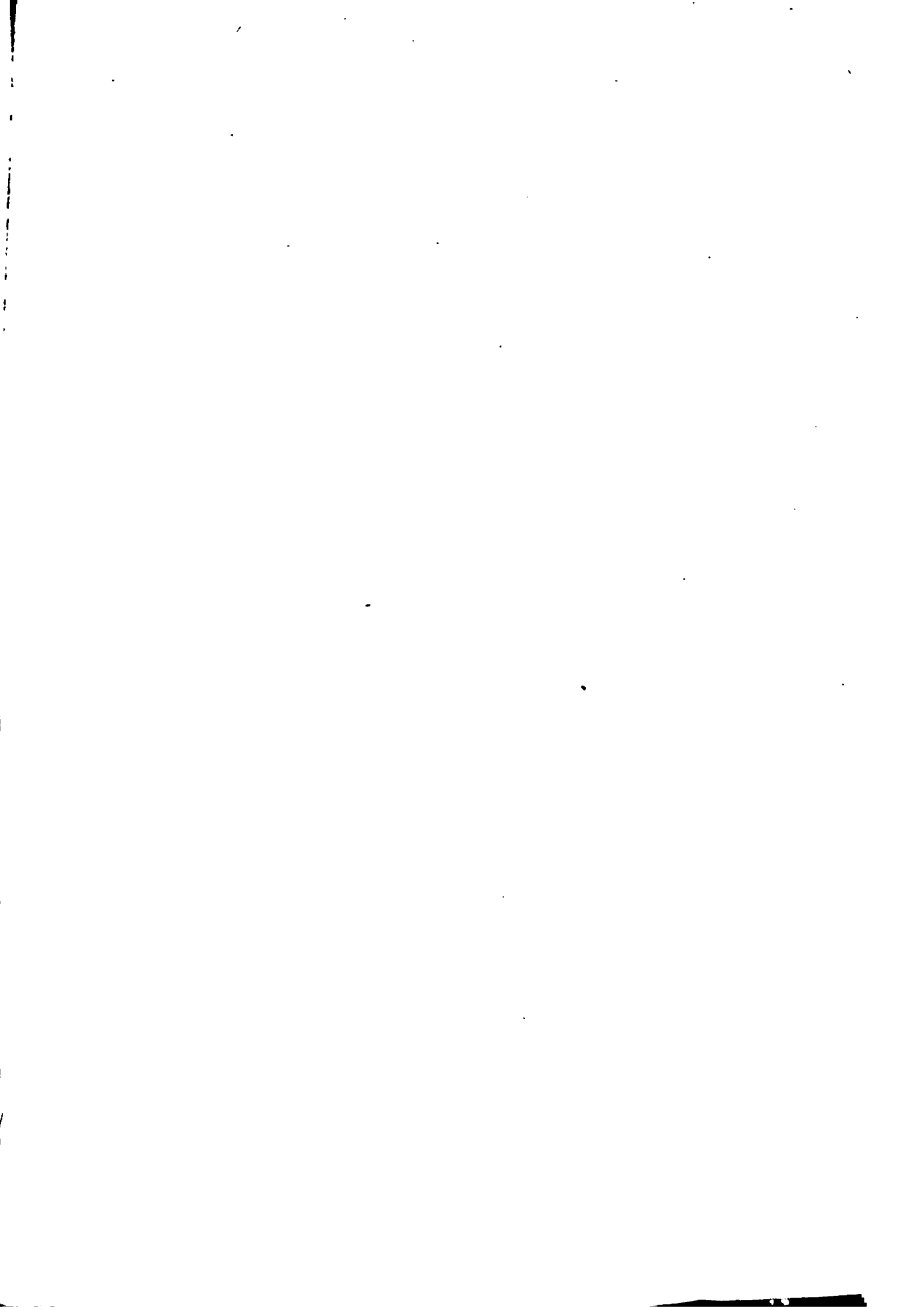
But the White peoples must try to realize that the still Backward races, the once-decrepit nations, have travelled far in intellectuality since the middle of the nineteenth century, and that the continuance of an insulting policy towards them will join them some day in a vast league against Europe and America, which will set back the millennium and perhaps even ruin humanity in general. Nature will have conquered by setting one half of mankind against the other.

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